

HU

STUDENT HANDBOOK



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- 2) A PDF file of this catalog may be downloaded from the Web and printed.
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MISSION STATEMENT

Holos University Graduate Seminary prepares students to integrate Universal Principles of Spirituality and Holistic Health through self-development, scholarly exploration and research, and compassionate service.

NON-DISCRIMINATION POLICY

Consistent with its holistic spiritual philosophy, it is the policy of Holos University to practice non-discrimination in all of its interactions. Holos University Graduate Seminary does not discriminate on the basis of race, gender, ethnicity, national origin, ancestry, religious affiliation, physical ability, veteran status, political affiliation, marital status, parental status, age or sexual orientation, whether in admissions policies, employment, engaging the services of independent contractors, or in any other Holos University-affiliated event or project.

WELCOME STUDENTS

Welcome to Holos University Graduate Seminary! The information you will need about the Academic Programs at the University and many of its policies are published both in the *Official Catalog* and on the *Website*. Included in this *Student Handbook* are additional aspects that govern HU with which you will need to be familiar.

EXCERPTS FROM: PHILOSOPHICAL OUTLOOK: A THEOLOGY OF HOLISM

C. Norman Shealy, MD, PhD

In 1926, Jan Smuts, Prime Minister of South Africa, wrote the foundations for a major world philosophy, *Holism and Evolution*. In this seminal work, Smuts emphasized that down through the Holistic universe:

- Finally there emerge the ideal wholes, or Holistic Ideals, or Absolute Values, disengaged and set free from human personality, operating as creative factors on their own account in the up building of a spiritual world. Such are the Ideals of Truth, Beauty, and Goodness, which laid the foundations for a new order in the universe.
- The concept of Holism, so to say, dissolves the heterogeneous concepts of matter, life, and mind, and then re-crystallizes them out as polymorphous forms of itself. We should thus be prepared to find more of life in matter, and more of mind in life, because the hard-and-fast demarcations between them have fallen away.
- We speak of matter as including all particles of matter in the universe: in the same way we shall speak of Holism as including all wholes which are the ultimate creative centers of reality in the world. The ultimate reality of the universe is neither matter nor spirit but wholes.
- Mind is the third great fundamental structure of Holism.
- The rise and self-perfection of wholes is the slow but unerring process and goal of the Holistic universe.

Interestingly, it was also in 1926 when Ernest Holmes wrote *The Science of Mind*, the textbook for his church, Religious Science. He wrote:

- The first great discovery was that we could think.
- The greatest discovery of all time is Mind.
- Then a new discovery came, which was that we could think of others and heal them.
- So we discovered that we could control our affairs by right thinking.
- This teaching of Unity is the chief cornerstone of the Sacred Scriptures of the East as well as our own Sacred Writings.
- That Spirit is conscious is proven by the fact that we have evidence of this consciousness strewn through all time and space.
- The teaching of all the great thinkers of all times is that we live in a threefold universe of Spirit, Soul and Body—of Intelligence, Substance, and Form.
- Spirit—The Intelligent power back of and through everything; the First Person of The Trinity.
- God—The same as Spirit. The Self-Knowing Mind of everything.
- We think of Conscious Mind and Spirit as One and the Same.

The essence of Science of Mind has perhaps best been summarized in the powerful “Essay on Prayer”, by Ambrose Worrall who, with his wife Olga, the most studied healer of all time, conducted healing services for thirty-five years at Mount Washington United Methodist Church in Baltimore:

- Every thought is a prayer.
- The physical is held in recognizable form by the power and intelligence of the spirit.
- Thinking sets in motion spiritual forces to bring about changes in environment, language, desires, hopes and despairs.
- The spirit has the power to attract to itself matter in any form - things that are constructive or destructive.
- The method used in the spiritual organization is ‘PRAYER’, a sending out of a dynamic, positive desire, which does not of necessity have to be in words. It can be visualization in picture form of THE CONDITION DESIRED.
- The birds, flowers, trees and animals are animated by ‘SPIRIT.’ They are all parts of a whole, so great as to be beyond the comprehension of the finite mind. We can assume that the sum total of the expression called life is the Supreme Being, or Divine Power, separated into many members of one body, divided apparently, but undivided as a whole.

The great Swiss psychiatrist, Dr. Carl Jung, surveyed many societies and concluded that 90% of people believe in three primordial aspects of life: God, Soul, and the Golden Rule. Jung stated that those who do not share these core beliefs do not thrive. Dr. George Gallup, Jr., a theologian, does annual surveys and has concluded that 90% of Americans share these essential human values.

In the early 1970s, Dr. Elmer Green and his wife, Alyce, introduced the concept of biofeedback. Initially, they called it autogenic feedback therapy, as the ‘software’ component of it was based upon autogenic training. Autogenic training was first formally introduced to the medical world by Dr. J. H. Schultz, a German psychiatrist, in 1932. In 1969, with Wolfgang Luthe, Schultz began the first of six volumes on autogenic therapy including some 2,600 scientific references. Autogenic training was recognized by Schultz and others as a Western form of the spiritual practice of Raja Yoga. Schultz, indeed, indicated that those who practiced autogenic training for six months began to have spontaneous spiritual images. He further emphasized that 80% of individuals with a wide variety of stress illnesses improved when they practiced autogenic training. Interestingly, in general, approximately 80% of individuals with a wide variety of illnesses also improve when they practice biofeedback. As Dr. Green stated, “If there is such a thing as psychosomatic illness, there must be psychosomatic health.” And, he concluded that psychosomatic health results from the connection of the individual to the inner or higher self or

soul. Dr. Green's philosophy has been well documented in his books, *Beyond Biofeedback*, written with his wife, Alyce, and his three-volume masterpiece, *The Ozawkie Book of the Dead*.

In the early 1980s the science of psychoneuroimmunology was introduced. This scientific perspective has convincingly demonstrated the effects of attitude, belief and even thought. Every thought affects the complex biochemical cascade that establishes the overall homeostasis of the Body/Mind continuum. Ultimately, it is spiritual thinking that determines every aspect of health and often of healing.

In the last twenty years of the 20th century, the work of Drs. George Solomon, Candace Pert, Larry Dossey, and Leonard Wisneski, among others, has further enriched the scientific foundation for the theology of health and healing. Hundreds of scientific papers have demonstrated the power of prayer to heal and the remarkable effect of positive spirituality upon health.

This positive spiritual attitude determines the choices individuals make in nutrition, exercise, habits, and all aspects of lifestyle. Conventional allopathic medicine has extensively investigated the effects of nutrition, exercise, and habits on health, disease, and longevity. The effect of the placebo has been used, not as a healthy aspect of Body/Mind/Spirit, but as a standard for drug efficacy. Most drugs have a benefit of 5%, to rarely 25%, above placebo. Virtually none equal the average 35% efficacy of placebo. Dr. Herbert Benson is one of the few who has emphasized that up to 90% of patients respond well to placebos when combined with a strongly enthusiastic attitude of the physician! As Sir William Osler, the Father of American Medicine states, "Far more important than what the physician does is the physician's belief and the patient's belief in what the physician does."

Other major contributors to the holistic theology of health include Dr. Abraham Maslow, the primary founder of the Humanistic Psychology Movement, whose book, *Toward a Psychology of Being*, emphasizes the concept of self-actualization. Maslow's concept of a self-actualized person approaches closely the Hindu and Buddhist concepts of a self-realized individual. Dr. Roberto Assagioli, an Italian psychiatrist, in his books *Psychosynthesis* and *The Act of Will* offers additional techniques for achieving self-actualization or the integration of personality and the higher self or soul. Interestingly, just as Carl Jung's Spiritual Psychology has not been widely accepted by conventional psychologists and psychiatrists, so also the scientific work of Maslow, Assagioli, Green, Schultz, Pert, and Dossey is little known and is seldom incorporated in conventional psychology or medicine.

As one professor of neurosurgery said, after the founding of the American Holistic Medical Association, "We are too busy taking care of disease to be bothered trying to prevent it." This attitude of conventional medicine ignores both spiritual aspects of health as well as common sense. Dr. John Knowles, at that time President of the Rockefeller Foundation, stated in his article "The Responsibility of the Individual" that 85% of illnesses are the result of choices in lifestyle. This suggests that a comprehensive approach to body, mind, emotions, and spirit could reduce illness by 85%!

There are thousands of scientific articles proving the 80% success of autogenic training and biofeedback, both spiritually based therapies. There is no other known therapy that approaches their success.

Body/Mind has increasingly been recognized by the medical profession but spirit remains almost as isolated from medicine and psychology as it has been since Descartes led the scientific community to discard spirit and separate body and mind. Meanwhile, most religions have emphasized only the spiritual aspects of life, exceptions being Christian Science, Religious Science, Unity, and Science of Mind. Most religions ignore body and mind, and encourage either denigration or severe scourging of the body. Denial of sexuality has also frequently been a central facet of many religions; this is not consistent with science or humanistic psychology.

SPIRITUAL COUNSELING GUIDELINES

“By channeling the flow of grace and guidance to another, we recognize that guide and seeker will both convey and receive blessing and both will be transformed by the experience.”

Rabbi Howard Avruhm Addison

HU describes the Spiritual Director and Intuitive Counselor as one who provides the spiritual seeker with information and an opinion and who may facilitate various experiential exercises in order to evoke meaningful personal insights about personal spiritual direction. And, as Rabbi Addison so aptly states, both are blessed in this exchange.

The purpose of this document is to outline the various approaches of intuitive and integrative spiritual direction that are supported by the Holos course of study. In the Spiritual Director’s program, students complete a specified course of study to receive either a Master’s in the Spiritual Direction Track or a Certificate in Spiritual Direction. Spiritual Directors using these approaches may use a variety of supplemental titles under which to work, among which are Intuitive Counselor, Spiritual Healer, Intuitive Consultant, and Spiritual Coach.

There are four main components to the Spiritual Direction approach suggested by the Holos course of study:

- 1) Dialog, derived from the basic Socratic method.**
- 2) Facilitating intuitive insights.**
- 3) Sharing intuitive impressions.**
- 4) Guidance towards choosing Spiritual self-help exercises and experiences.**

DIALOG – Acting as a Dialoging Resource

Dialog does not consist of delivering direct advice, analysis, or diagnosis of a problem. The purpose of dialog is to open persons to their own inner guidance and insights. The most famous proponent of this subtle art was Socrates, and it has proven to be a useful tool for personal growth and education since very early times.

Roberto Assagioli, in his book *The Act of Will*, beautifully outlines this ancient method of consultation. The following four steps are paraphrased from page 161. The consultant can help by:

- Assisting the person to formulate clearly the problem to be deliberated upon – the question to be solved – by assembling and working out the relevant and useful data and information, and then by coordinating that data in such a way as to pose the matter in its clearest possible terms.
- Dialoging to help the person to see that due consideration is given to the points of view of others who are involved in the situation (Spouses, children, other close relationships).
- Directing the person’s attention to the potential consequences of the various possible choices and by illustrating (using various chosen models such as archetypes, astrological patterns, or the IC Integration Chart) how the law of cause and effect is likely to respond to one’s actions. This includes both consequences of outer action and consequences of inner attitudes, thoughts, and patterns.
- Dialoging with persons concerning possible interpretations of the impressions and indications that they have received from the unconscious and especially from higher intuitions. The Spiritual Director does not diagnose or do any sort of psychological assessment. Persons who seek counsel with a Spiritual Director may be referred to a licensed professional if the Director feels the presenting issue warrants this type of expertise.

FACILITATION OF INTUITIVE INSIGHTS – Acting as a Facilitator

Facilitation of intuitive insights can be perhaps the most direct and effective of all approaches, particularly when combined with the dialogs mentioned above. This approach has spawned the multitude of innovative self-help workshops that have become popular since the 1970s. Many methods fall under this category. Among them are Past Life therapy, Inner

Counselor Process, various approaches to guided imagery and visualization, guided meditations, kineseology, biofeedback, and dream journaling. A facilitator needs to be mindful of the following:

Be a guide on the side, not a sage on the stage. In other words the best approach is one that encourages the persons with whom you are consulting to arrive at their own personal insights and guidance.

There is always a spiritual component in holistic healing. The degree of one's connection with higher consciousness is a great determinant of the success of an approach. In this sense, both the consultant and the person are helped by a connection with Higher Consciousness. Approaches that utilize and strengthen a person's volition (ability to make balanced choices) have the greatest healing potential.

SHARING OF INTUITIVE IMPRESSIONS

Acting as an Intuitive Consultant or Spiritual Counselor

Intuitive Counselors have various ways of assessing subtle information concerning others. Their insights can be extremely helpful in providing new points of view and information to others in regards to a physical condition or life difficulty. The first rule is to observe the privacy of others and to get specific permission from the person before doing an intuitive scan or session. In addition, when sharing these impressions it is important that intuitive consultants do so in the spirit of supplying impressions, not facts. It is up to the consultee to use the intuitive impressions given in a consultation in an intelligent and thoughtful way. As with any consultation, decisions based on the information or opinions received are the responsibility of the consultee. The Intuitive Counselor:

- Works from a point of view that first recognizes the "Light of the Soul" or the "Healer Within" each consultee.
- May use intuitive "sight" to ascertain what sort of spiritual healing approach to take, but is reticent to describe any "negative" energies perceived to the consultee.
- Makes no promises
- Does not diagnose a medical problem
- NEVER tells consultees that they have a serious or fatal illness
- If sensing a serious problem, urges the consultee to arrange medical evaluation
- Guides to assist consultees in emotional/spiritual insights
- Encourages consultees to take positive steps towards comprehensive body/mind/spiritual approaches to health.

GUIDANCE TOWARD SELF-HELP EXERCISES AND EXPERIENCES

The Spiritual Director is encouraged to:

- Become familiar with and honor the religious orientation of the person seeking direction.
- Have a competent knowledge of a variety of experiential exercises that can be offered to persons seeking spiritual direction.
- Tailor these exercises to the needs of the person seeking direction.
- Monitor progress and offer continuing guidance when requested to do so.

Satisfactory completion of the Holos University program qualifies the participant as a spiritual director. It does not qualify the participants to act as, represent themselves as, or to sit for any state licensing board for, a psychologist, counselor, or any other position requiring a license.

TRANSFERRING FROM THE CERTIFICATE PROGRAM INTO THE MASTER'S OR DOCTORAL DEGREE

1. The student submits a written request for a change of status to the Registrar at HU.
2. A new Application for Admission into the Holos University Graduate Program is submitted to the Registrar's office.
3. The following additional documents are submitted, preferably with the application for Review by the Admissions Committee:
 - All official transcripts
 - A letter describing your reasons for entering the degree program.
 - A current Resume or Curriculum Vitae
 - Two letters of reference, one of which is from a person, with direct knowledge of your academic/professional performance.
 - A copy of certificates of completion from Professional Courses.
 - Application fee of \$150 U.S. Master Card, Visa or Check. A U.S. or International money order is also acceptable.
 - Two recent Passport photos.
4. Once the Application for Admission is approved, the applicant will be sent a formal letter of acceptance and requested to attend the next Orientation and Planning week for degree students. At that time, the Dean of Faculty may assign a new Advisor for the student. The Program Schedule Form (PSF) will be revised by the new Advisor to reflect the change to the degree program and assist the student in planning his or her courses for the upcoming semesters. Courses that have been completed in the Certificate Program will be transferred into their degree program and documented on their PSF.
5. Switching back and forth from the Certificate Program to the degree program is strongly discouraged. Exceptions will be submitted to the Executive Committee.
6. Individuals who begin in a Certificate Program and complete the required 10 courses may request a Specialty Track Master's Degree . Attendance at Orientation and Planning is not a requirement.

ONLY those students who meet the requirements for admission to the seminary's graduate program may pursue the additional Master's degree specialty track options or transfer their courses directly into the Seminary's Master's or combined Master's/Doctoral degree program. Students are required to inform their advisor and the Registrar in writing of their intention to apply for the Master's option or for a transfer into the graduate degree program.

July, 2006

ETHICS AND ACADEMIC INTEGRITY

Holos University Graduate Seminary, hereinafter HU, established the Committee on Ethics and Academic Integrity in part to develop ethical guidelines, which are referred to herein as Ethical Principles, and ethics policies, which are referred to herein as Ethical Standards. The Committee will also address any need to develop these principles and standards further over time. Students, faculty members, staff, administration, and members of the Board of Directors are required to familiarize themselves with both the Ethical Principles and the Ethical Standards of HU, and to abide by the latter at all times as they apply to their role within the community of HU. “Faculty Member” is also hereinafter defined as a professor, an instructor, a teacher, a member of a dissertation or research committee, or a teaching assistant. “Guest Faculty” includes group process leaders, individual or group process facilitators, course facilitators, guest lecturers, presenters, or other experts who are invited to participate in any part of a course. It is the responsibility of the hosting faculty member to apprise guest faculty of the principles and standards outlined herein.

ETHICAL PRINCIPLES

The following Ethical Principles reflect the aspiration of HU to create a culture of integrity for students, faculty, administrators, and staff in service to its highest ideals of spiritual healing. As such, the Ethical Principles are not policy; instead they are to be considered by all members of the HU community as integral components in creating an ethical working and learning environment.

It is the mission statement of HU to prepare “students to assimilate the highest principles of integrative and energetic healthcare and spiritual healing in their personal and professional lives. It encourages and assists students to explore the integration of body, mind, and spirit through education, research, and service. The University prepares graduates to serve in such roles as Spiritual Directors, Spiritual Intuitive Counselors, and Ordained Ministers.” In keeping with that intention, students, faculty, and administrators are to maintain the highest standards of behavior expected of those who work and serve in these sacred professions and vocations, such as right conduct, respectful action, and confidentiality.

Furthermore, HU honors the wisdom of its forebears, including Ambrose Worrall, who so profoundly wrote, “Every thought is a prayer.” The power of thought and word to create is at the heart of our understanding of energy and the spiritual dimension, therefore all who are a part of the HU community are asked to be mindful of this truth in all their interactions.

Coursework Confidentiality

Many of the courses within the curriculum of HU focus on self-awareness, self-discovery, and self-actualization. Some involve the discussion of deeply personal information and insights within the context of the classroom or

virtual classroom. In support of such self-exploration, there must be an expectation of privacy and confidentiality; therefore students and instructors are not to repeat personal information, stories, or comments to anyone outside the course, except as specifically outlined elsewhere in Seminary policy and procedure.

Academic Integrity

In order to build a positive and affirming scholarly and work environment, HU regards “honesty” as the principle benchmark for academic integrity, interpersonal communications and actions, and self-assessment. For students, self-honesty is an important component in evaluating one’s capabilities and limitations so as to protect the privacy, safety, and interests of others, whether in the practice of intuition, the application of modalities or interventions, or in other educational or research contexts.

Throughout their enrollment and affiliation with HU, students shall accurately represent their education, qualifications, and abilities, and will not imply professional skill, training, or certification that has not been achieved. Further guidelines and policies for students are outlined in a subsequent section entitled Energetic Ethics.

Academic Freedom

Both in teaching and research, HU fully supports traditional principles of academic freedom in service to the search for and the advancement of knowledge and truth. Further details about principles of Academic Freedom may be found in the Faculty Handbook.

Conflicts of Interest and Representation

Students who undertake research from which they may derive financial benefit or in which they have financial interest must disclose such interest to their Committee prior to commencing the study, and indicate their association within the thesis or dissertation. Any time a faculty member introduces information into their teaching or publication that involves products or services from which the faculty member derives financial benefit, such potential benefit must be frankly disclosed. Students and faculty may not make unauthorized representations on behalf of HU at any time.

Cultural Appropriation

Cultural appropriation may be defined as the conscious or unconscious integration of elements of another spiritual or cultural tradition into one's own. While often done with cultural appreciation or spiritual reverence, one may inadvertently dilute or degrade original meaning or intention by removing a symbol from its cultural context, or by adopting a portion of a tradition or practice without understanding the larger philosophy that informs it.

In keeping with the holistic spiritual philosophy that is central to its vision, HU honors ancient wisdom traditions that have been passed on within many cultures around the world for centuries and millennia. Within some of these traditions, the passing of such knowledge is an inheritance to be properly proffered only by members of the tradition under strictly proscribed conditions. It is the intention of HU to respect these traditions through education while maintaining a high degree of sensitivity to the sacred lineage often imbued within them. In some cases, meeting both goals may require a very delicate balance. To the extent that members of the HU community or of a given sacred tradition feel that an imbalance between these two objectives has occurred, the faculty and administration welcome constructive corrective advice.

ETHICAL STANDARDS

The following Ethical Standards are a part of the HU policy for students, faculty, administration, and staff, and as such, violations of Ethical Standards may be subject to corrective or disciplinary action. Misconduct on the part of students, faculty, administration, or staff includes but may not be limited to violation of Ethical Standards and violation of law. In some cases, the language is written so as to be more inclusive than exclusive, such that it may be applicable to a variety of circumstances and contexts. The Ethical Standards do not represent an exhaustive list of actions or conduct considered to be ethical or unethical. If a particular action or conduct is not specifically delineated in the Ethical Standards, its absence is not a comment on its ethical or unethical nature in the view of HU.

Non-Discrimination Policy

Consistent with its holistic spiritual philosophy, it is the policy of HU to practice non-discrimination in all of its interactions. HU does not discriminate on the basis of race, gender, ethnicity, national origin, ancestry, religious affiliation, physical ability, veteran status, political affiliation, marital status, parental status, age or sexual orientation, whether in admissions policies, employment, engaging the services of independent contractors, or in any other HU-affiliated event or project.

Harassment

Harassment implies disrespect toward another individual, and thus violates the underlying philosophy of HU. In the conduct of all University activities, the harassment of any person, whether on the basis of race, gender, ethnicity, nationality, political affiliation, age, or sexual orientation, is not permitted. ‘Consensual’ agreements can constitute harassment in the absence of equal power or the presence of unreasonable pressure; therefore, persons in a position of authority must be mindful of their intentions and of the clarity of their communication with students and subordinates at all times.

Sexual Harassment

The United States Department of Education Office for Civil Rights defines sexual harassment as follows:

Sexual harassment can take two forms: quid pro quo and hostile environment. Quid pro quo harassment occurs when a school employee causes a student to believe that he or she must submit to unwelcome sexual conduct in order to participate in a school program or activity. It can also occur when an employee causes a student to believe that the employee will make an educational decision based on whether or not the student submits to unwelcome sexual conduct. For example, when a teacher threatens to fail a student unless the student agrees to date the teacher, it is quid pro quo harassment. Hostile environment harassment occurs when unwelcome conduct of a sexual nature is so severe, persistent, or pervasive that it affects a student's ability to participate in or benefit from an education program or activity, or creates an intimidating, threatening or abusive educational environment. A hostile environment can be created by a school employee, another student, or even someone visiting the school, such as a student or employee from another school.

<http://www.ed.gov/about/offices/list/ocr/letters/sexhar-2006.html>

HU forbids, without exception, the initiation of the following interactions between faculty and students, and between administrators and students: dating, sexual contact, other intimate physical contact beyond hugging in the classroom or other HU contexts, sexual overtures, sexual advances, or sexual exploitation. This prohibition includes faculty and students who have no academic affiliation as teacher and student, or where there is no supervisory role on the part

of faculty (e.g., advisor or committee member). While HU is an adult environment of many like-minded individuals, the highest degree of discretion and propriety must be maintained at all times in all relationships and interactions.

Preexisting Relationships

The foregoing does not apply to previously established relationships. If a student enrolls while in a preexisting relationship with a faculty member or administrator, or if a faculty member or administrator joins HU while in a preexisting relationship with a student, special arrangements will be made by the Executive Committee to avoid an inappropriate dual relationship. Such faculty members may not serve in an evaluative or advisory capacity with their student/partner, and such administrators must consult with the Executive Committee in any matter that specifically and individually pertains to their partner. Preexisting relationships must be disclosed to the Dean of Faculty and Academics at the time of the student's enrollment or at the time the administrator or faculty member accepts their appointment.

Inappropriate Relationships

While the building of community is an important dimension of academic life, faculty members and administrators are asked to be mindful of their role and to use sound judgment in their interactions with students both inside and outside the classroom or virtual classroom. In that spirit, all faculty and staff, acting in advisory or supervisory roles should interact with students in a professional manner suitable for an adult academic environment. Any student, faculty member, administrator, or staff member who feels the need to clarify the appropriateness of a given relationship should consult the Dean of Faculty and Academics.

Physical Contact

Non-intimate physical contact between faculty and students and among students does occur within the context of the classroom and other HU events. Within the classroom, faculty and students are to ask permission to touch others before doing so when demonstrating or practicing exercises or modalities. All members of the HU community are asked to be sensitive in not imposing unwelcome physical contact when greeting or otherwise engaging with others both inside and outside the classroom. A significant number of our students acknowledge a personal need to learn to manage appropriate emotional and energetic boundaries as part of their educational process. Creating an environment in which physical boundaries are respected sets a tone that supports the establishment of non-physical boundaries, which can be more difficult to define.

Dual Relationships

HU defines a dual relationship as a teaching, advisory, or supervisory relationship between a faculty member and a student, or an administrator and a student, that is concurrent with a practitioner/client, therapeutic, business, financial, consulting, private teaching, or coaching arrangement between them outside the curriculum of HU.

Faculty and administrators should refrain from participating in a dual relationship if there is a reasonable expectation or concern that such a relationship would undermine their evaluative authority, impair their judgment in their academic responsibilities, or limit their effectiveness as an instructor. Considered in this light, an example of an inappropriate dual relationship could be one in which a faculty member engages in a therapeutic or consulting relationship with a student for a fee while in a supervisory role as a teacher or an advisor. Such a relationship may introduce undue pressure or imply that academic favor may be obtained through financial means. Dual relationships that would not reasonably be viewed as a conflict of interest, as unduly self-interested, or as potentially harmful or damaging to the student are not considered to be unethical. Any questions as to the appropriateness of a given relationship should be directed to the Dean of Faculty and Academics in advance of initiating it. In the event that a faculty member or administrator determines that such a conflict has arisen, he or she will immediately take appropriate measures to remedy the situation in the best interests of the student and of their professional academic obligations.

Procedure in Reporting Grievances or Concerns

In keeping with the focus of HU on spiritual healing, and in service to maintaining an atmosphere of good will, honesty, integrity, and support of the highest good of all concerned, an approach of openness and transparency are to be sought whenever and wherever feasible in handling grievances or concerns. With that in mind, the following guidelines and expectations also apply:

Violations of Ethical Standards are to be reported in accordance with HU policy as outlined in the HU Catalog. Grievances should be reported in writing to the Dean of Faculty and Academics or other appropriate channels. The process of writing encourages clarity, and will serve the reporting individual(s) by providing a means of accurately representing their concerns throughout the process. By contrast, oral communication from person to person over time may not sufficiently communicate the intentions of the parties involved, particularly in matters with significant emotional content. It also creates an opportunity for misinterpretation and elaboration. Every effort will be made to protect the privacy of the reporting individual(s) as requested or required. Reporting individuals may request anonymity if their concerns are to be communicated beyond the Dean, but they must identify themselves to the Dean.

When reporting a grievance, particularly one involving alleged misconduct, those reporting the grievance should have the reasonable expectation that their stated concerns may be referred to any or all of the following as appropriate: the person(s) conducting the alleged misconduct, the Executive Committee, the Committee on Ethics and Academic Integrity, and/or the Board of Directors. Again, every effort will be made to protect the anonymity of the reporting individual(s) as requested.

Academic Misconduct

The following sections specifically address student academic misconduct that may be subject to inquiry and corrective or disciplinary action. They represent the most common forms of academic misconduct, but are not inclusive of all possible cases that may arise. Academic misconduct may include other forms of intentional dishonesty, deceit, or inappropriate action.

In the event that a faculty member suspects a student of intentional and/or gross academic dishonesty or misconduct, the formal procedural process outlined in the HU Catalog must be followed. Faculty members are not permitted to handle intentional and/or gross academic dishonesty or misconduct through assigning a failing grade or other sanctions. This requirement provides for students' right to due process, protects faculty from student-initiated grievances, and protects the faculty and HU from possible legal action.

Charges of academic dishonesty or misconduct require proof of such a violation, and the burden of proof falls to the faculty member(s) or administrator(s) who allege that misconduct has occurred. The student does not carry the burden of proving his or her innocence of such charges.

Plagiarism Overview

Plagiarism violates widely established academic standards and principles, and in some cases, may violate laws governing copyright or intellectual property. HU regards intentional plagiarism as theft of another's work and ideas. While there are varying degrees of plagiarism that may range from deliberate theft to intellectual carelessness, students are again called upon to utilize "honesty" as the standard in their work. Longstanding academic practices require the acknowledgement of insights, information, data, phrasing, images or other creative work that are not original to the author. Plagiarism to any degree is unacceptable in any writing context, whether academic, literary, or journalistic, and it is not tolerated within HU.

Plagiarism is not limited to published or recorded works. The use of another's work as your own without acknowledgment or attribution, including the work of current or past students, is considered a violation of academic standards.

INTENTIONAL PLAGIARISM

HU defines intentional plagiarism as the deliberate representation of the insights, information, words, phrasing, ideas, data, or creative work of another person or persons as one's own original work without acknowledgement or attribution through direct quotation, footnote, or reference. Intentional plagiarism may or may not include the direct copying of the work of others.

UNINTENTIONAL PLAGIARISM

Unintentional plagiarism may arise from a student's lack of familiarity with academic policies regarding the appropriate use of source material, and/or from a lack of clarity and organization in both the research and writing processes. This occurs most frequently through the use of paraphrase, which, in the absence of attribution or source acknowledgment, implies to the reader that the ideas, concepts or information presented represents the student's original work and process, when in fact, it was originated by others. While by definition this is not an intentional violation of academic standards and ethical principles, its effects are similar. Students are called upon to be clear in acknowledging the work of others, just as they wish their own insights to be appreciated and evaluated on their merits. While this form of plagiarism is not grounds for official disciplinary action, faculty may use grading or other appropriate academic sanctions, such as requiring rewrites, as corrective measures. Students who have questions about source attribution and the proper use of source materials should consult the recommended course style manual(s), and if necessary, seek additional clarification from the instructor.

Plagiaristic Montage

This form of plagiarism typically occurs through weaving one's own work with the original work of others without acknowledging the ideas, concepts, or ideas of others, thereby blurring any distinction between your original work and similar work that has been conducted by others.

Fabricating or Falsifying Information or Sources

This infraction is to some extent the opposite of plagiarism, in that it involves the improper use of attributions, or in some cases, the creation of attributions to support or lend authority to one's work.

Examples include but are not limited to:

The citation of non-existent sources.

The citation of direct or secondary sources, either through reference, footnote, or bibliography, that have not been utilized or read in the research process or the preparation of the academic work.

Attributing data, ideas, or conclusions to a source that does not contain such data, ideas, or conclusions.

The intentional distortion or misinterpretation of existing data or theories in order to support the student's theory or conclusion, when

the existing data or theory is not relevant to the student's theory or conclusion.

The creation of data to support a theory or conclusion.

The creation of statistical results or analysis to support a theory or conclusion.

CHEATING

Cheating is a form of academic dishonesty in which one misrepresents one's level of skill, knowledge, or learning. While most assignments are completed through independent written work, cheating may include unauthorized collaborative work between students, or the completion of an assignment by someone else or for someone else.

ENERGETIC ETHICS

The study of energy and of spiritual healing creates the need for delineating non-traditional academic and ethical principles and standards.

Channeled Material

While the development of intuitive knowledge and insight is encouraged and indeed central in much of the HU curriculum, the potential exists for sources that transcend the classroom and written source materials to become part of the study or writing process. Therefore, the use of information acquired by means of "channeling" in an academic context requires explication as to its appropriate use. The goal of academic endeavor is the acquisition of knowledge in service to the development of wisdom. While intuition is often a significant part of learning and creative processes, channeling falls into a different category. The use of channeled material in the fulfillment of academic assignments introduces the possibility that information, however accurate or appropriate for the assignment at hand, may bypass the cognitive learning process. Students who channel written assignments may be just as separated from their own learning objectives as students who copy answers out of a text without really thinking about what they are reading and writing. Merely copying channeled material is equally unacceptable in an academic context. Students who channel material are therefore asked to acknowledge to their instructor the source and process by which the assignment material was obtained. Faculty may reserve the right to further discuss the subject matter with the student in order to assess his or her comprehension prior to grading. In keeping with the commitment of HU to academic honesty and integrity, students are asked to spend time integrating what they have written, and to determine if indeed it reflects their personal perspective, process, or

point of view prior to submitting their work as original. This is an important part of learning discernment. Channeled material is not inherently correct, moral, or high, and students must evaluate it just as they would other forms of communication.

Ethical Boundaries and Obtaining Permission

As stated in Ethical Principles section, HU honors Ambrose Worrall's reflection that "Every thought is a prayer," and acknowledges the effectiveness of intention and prayer in supporting well-being, healing, and transformation in ourselves, in others, and in the larger world. In recognizing the power prayer can have, HU regards an attitude and demeanor of compassionate non-attachment as an example of an appropriate posture for entering into an intentional or prayerful state on behalf of others, as it fosters the alignment of mind and heart, asks only for the highest good of all concerned, and creates an openness to the intervention of grace. HU articulates these values so as to illuminate the distinction between such intention or prayer and the invasive or inappropriate practice of conducting interventions or healing in any form on behalf of others without their permission. In service to the establishment of appropriate boundaries that are essential to intuitive practice, healing, and self-realization, HU asks students to be mindful of these principles at all times. Students are to obtain permission from fellow students, research participants, or any other individuals prior to conducting intuitive readings or inquiries, or when practicing energetic modalities. Students are also required to abide by any other course guidelines or requirements given by their instructors as they pertain to physical, emotional, or energetic boundaries.

Ethical Standards for Studies of Intuition or Healing Modalities

Students must adhere to the guidelines and requirements outlined by their instructors, particularly as they pertain to the limitations of student training, education, or qualification within and beyond the course. Students must also apply the principle of self-honesty described previously in assessing their own capabilities and limitations, and seek additional clarification or guidance as needed. Students who are studying in these areas are also required to follow the following standards as they apply to their coursework and research:

- Students who are not legally and medically qualified must never render medical or psychological diagnosis and may not suggest alternative treatments to patients who are under the care of a physician, psychotherapist, psychologist, or psychiatrist.
- Under the auspices of University activities, students who are legally and medically qualified to render medical or psychological diagnosis may not render unsolicited diagnosis.

- Under the auspices of University activities, students who are not certified or licensed to prescribe treatment modalities that require such certification or licensure may not do so at any time.
- Medical Intuition students who are sufficiently qualified to conduct intuitive consultations with subjects must encourage subjects to seek professional medical consultation when appropriate.

Students are asked to use as their guiding principle the highest good of their consultation or research subjects at all times, above all other intentions or motivations for outcome.

COMMITTEE ON ETHICS AND ACADEMIC INTEGRITY

The Committee on Ethics and Academic Integrity shall be a Standing Committee, whose members will consist of a HU faculty member as the Chairperson, appointed by the Dean of Faculty and Academics, in consultation with the President; the Registrar or his/her nominee; and not more than four further members from Faculty or Staff with relevant expertise appointed by the Dean of Faculty. Members shall be entitled to request and to obtain prompt, professional, legal and other expert advice for the Committee, on any matters within the Committee's terms of reference, but cannot individually or collectively as members of the Committee, or by law issue legal advice to others. Members of the Committee shall be insured in their capacity as members of the Committee up to the limit/s set in consultation with the University's insurers. Meetings of the Committee shall be held on an ad hoc basis, as needs, issues and referrals arise.

The duties of the Committee shall be: to monitor and review ethics policies and procedures; to raise awareness and consideration of ethics across HU; to conduct all business of the Committee in a fair, proper, transparent and ethical manner; to consider, give independent advice on, and where appropriate, to determine, ethical issues in strategy, policy and practice which arise in the course of HU business; to review cases referred to the Committee by students, faculty, administration, or relevant third parties; to report to the Faculty (when appropriate), Dean of Faculty, Provost, and the President on the outcomes and disposition of referred ethics cases or issues.